

Ordaining Twenty Four New reverend Priests

HH the Pope received before Pentecost Clergy, boards and servants of a large number of churches in Cairo to know their view concerning new priests who were to be ordained. On Sunday morning 11/6 (Pentecost feast) HH ordained twenty four new priests for Cairo, Alexandria and America's churches as follows:

St. George Church, Abu Al Farag

- 1- Fr. Demian Nan Demian.
- 2- Fr. Girguis Abu Al Yamin.

The Virgin's Church, Rod Al Farag

- 3- Fr. Kirolos Makram Makar.

St. Anthony Church Shobra

- 4- Fr. Bishoy Helmy Ibrahim
- 5- Fr. Youhanna Milad Girguis.

The Virgin & Archangel Church, Khalafawy

- 6- Fr. Rafael Ramzy Mikhail.
- 7- Fr. Botros Dous Shokrallah.
- 8- Fr. Abraam George Ayad.
- 9- Fr. Mina Fawzi Shawky.

St. George Church, Heliopolis

- 10- Fr. Boules Boshra Fahmy.
- 11- Fr. Athanasious Mahrous.

St. George Church, Matareya

- 12- Fr. Thomas Naguib.



- 13- Fr. Paula Fouad Riad.
- 14- Fr. Shenouda Dawood.

The Virgin's Church, Western Ein Shams

- 15- Fr. Morcos Berty Besada.
- 16- Fr. Antonious Salah.

The Virgin's Church, Babelyoun Al Dorg

- 17- Fr. Andrawous Shoukry Qelliny.

The Virgin's Church, Nour City

- 18- Fr. Boules Emanuel.
- 19- Fr. Botros Fouad.

- 20- Fr. Bishoy Barakat.

The Virgin & St. John Church, Janacklis Alexandria

- 21- Fr. Luka Abd Al Messeih.
- 22- Fr. Yohanna Magdy Mikhail.

The Virgin & St. Pishoi Church, Elizabeth New Jersey

- 23- Fr. Bishoy Metri Youssef.

The Virgin & St. George Church, Albany New York

- 24- Fr. Demetrious Bishara Mansour.

Student's Graduation Party, Class of 2005-2006, St. Anthony Coptic School & St. Demiana Coptic School, Jerusalem



Permanent Committee Meeting Oriental Orthodox Churches of the Middle East

The committee convened in Antelias, Lebanon at the Catholicosate of the Armenians on 1/6 – 2/6/2006, HE Metropolitan Bishoy attended representing our church, HE Mar George Saliba representing the Syrian Orthodox, Archbishop Siboe Sarkessian and Archimandrite Narik Alimazian representing the Armenian Church. Mr. Nady Girguis attended as a representative of the subcommittee of publishing and printouts with whom HE Mar Thawfelous George Saliba revised the book titled 'History of the Oriental Orthodox Churches in the Middle East' which is now being printed under the auspices of their holiness the Heads of the three churches.



HH Catholicos Aram I received the members of the permanent committee and of the subcommittee of publishing along with Mr. Girguis Saleh Middle East Council of Churches Secretary

General who attended some of the permanent committee meetings. This committee prepares for the Church Heads' meeting which will take place beginning of November God's willing.



At the Diocese of Zahla

Upon the invitation of Mar Boules New Metropolitan of Zahla for the Syrian Orthodox church, HE Metropolitan Bishoy visited St. George and Virgin Mary churches-Zohla on Saturday 3/6 when he was in Lebanon for the permanent committee meeting; Metropolitan Bishoy gave two lectures about Jehovah's proclaimed bible and Da Vinci Code which were attended by the Metropolitan of the Maronite church in Zohla who extended his thanks to His Eminence for giving those lectures.

HE Mar Boules first introduced Metropolitan Bishoy, thanked him for coming and also led the discussion and questions at the end of the meeting, they both



exchanged souvenir gifts and memorial photos were taken.



The Great St. Mina's Church for the Coptic Orthodox in Dubai

Church's News



Holy Synod Meeting

The Holy Synod convened on Saturday morning 10/6 presided by HH Pope Shenouda III in the attendance of 86 of the reverend Metropolitans and Bishops; many issues were discussed on top of which were outcomes concluded by the syndic committees which had previous condensed meetings prior to the Holy Synod's.

Holy Synod Officially Accredits Two New Monasteries

The Holy Synod granted accreditation on Saturday 10/6/2006 to:

- 1- St. Mary & St. Moses the Black Monastery, desert of Texas Southern USA upon the request and report presented by HG Bishop Youssef of the diocese.
 - 2- Pope Athanasios the Apostolic Monastery North Eastern UK upon the request and report presented by HG Bishop Anthony of the diocese.
- Syndic committee for monasteries and Monk affairs accredited those two monasteries and postponed accreditation of St. Shenouda's monastery in the wilderness of Sydney, Australia.

Reception for the New Bishops Bishopric of Social & Ecumenical Services

On the evening of their ordination as bishops (11/6), the bishopric of social & ecumenical services held as usual a reception for the new bishops where gifts were presented to them on behalf of the bishopric and other gifts from HG Bishop Pasanti.

The reception was under the auspices of HH the Pope, their grace Bishop Antonious Morkos, Bishop Daniel, Metropolitan Bishoy, Bishop Mousa and Metropolitan Morkos gave words along with the new bishops.

The reception was concluded by a word given by HH the Pope.

With the reverend Bishops

HH the Pope received throughout the last couple of weeks their grace:

Bishop Macarious the Eritrean.
Bishop Serabion - Bishop David
Bishop Sarabamoon
Bishop Paula
Bishop Suriel

The reverend new bishops Bishop Angaelos- Bishop Daniel HH spoke with the reverend bishops about issues which concern their dioceses and also had general talks with them.

The Pope also met with HE Metropolitan Bishoy, their grace Bishop Mousa and Bishop Abraam concerning preparation for the next session of the holy synod as they are the synod's secretariat.

With the Two Bishops of France

HH the Pope met with HE Metropolitan Markos of France and his assistant Bishop Athanasios where they presented to HH a report about their service in France and about their visits while they were in Egypt.

They visited lots of monasteries and churches, they participated with HH in ordaining the three new bishops and also attended the charity committee with the Pope.

They both returned back to their diocese in France on Friday morning 16/6/2006.

Permanent Commission Meeting of Faith & Order World Council of Churches

HE Metropolitan Bishoy traveled to Geneva on Wednesday morning 14/6 after which he headed Faverges, France by car directly through the borders to attend first meeting of the permanent commission of Faith & Order, World Council of Churches. This is the new board formed after the last general assembly held in Porto Alegry, Brazil.

HE Metropolitan Bishoy is now a member of the permanent committee as a representative of the Oriental Orthodox family, HH the Pope nominated him for membership of the general committee for Faith and order while HH was in Canberra for council's general assembly meeting on 1991 in Australia; Metropolitan Bishoy was then a member then was recently nominated for the membership of the permanent committee.

HE Metropolitan Bishoy met and took the blessing and absolution of the Pope prior to his travel on Tues 13/6 and will be back to Cairo God's willing on the noon of Thursday 22/6.

HE Metropolitan Bishoy telephoned HH the Pope to inform him about news of this ecumenical committee meeting.



HE Metropolitan Bishoy giving a word during the reception of the Bishopric of Social & Ecumenical Services

The Fiftieth Day And the Fire Symbols

Pope Shenouda III



We read in the Acts book that our fathers the apostles as were gathered in one spirit...

Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance... (Ac 2:3, 4).

And today we want to meditate together in the subject of the fire and its symbols in the Holy Bible and how it relates to the Holy Spirit...

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The fire symbolized God and sometimes the Divine Justice. And the fire coming down symbolized God's acceptance of the sacrifice.

And we see that in the story of Elijah and the prophets of Baal, and how that God accepted him and his sacrifice in that "the fire of the LORD fell and consumed the burnt sacrifice, and the wood... Now when all the people saw it, they fell on their faces; and they said, "The LORD, He is God!..." (1 K 18: 38, 39).

And in the law of prophet Moses the burnt sacrifice was the first sacrifice because it was all for God, all for the fire, it was that "The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it" "And the fire on the altar shall be kept burning on it; it shall not be put out." (Lv 6:9, 12).

The burnt sacrifice was not for anyone to eat. But it was all for the fire as a sign of satisfying the Divine Justice completely.

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It was said in (He 12:29) "our God is a consuming fire".

And the Lord Christ said about the work of the Holy Spirit "I came to send fire on the earth, and how I wish it were already kindled!" (Lk 12:49).

The fire then symbolizes God and consequently His Holy Spirit.

Each of us has become a temple for the Holy Spirit and the Holy Spirit dwells in him (1 Co 3:16). And here I would like to ask an important question:

Did the temple ever was without fire?!

No, fire was always there in it continuously, in candles, in firepans, in burnts, in lamps, and the fire is still there in God's temples continuously in the New Testament...

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Candles at the icons, before saints pictures, indicates that these saints were a light for the world according to the Lord Christ's commandment (Mt 5:14). And their lives melted as the candle melts

to light for people... And those two matters are important: that the person's life is lightening and lights for others and that he sacrificing himself...

And candles on the altar symbolize angels and their presence in the church during the holy sacrifice. And the candles in the church symbolize Heaven. It is as if we are in Heaven while the holy sacrifice is offered.

And candles during the reading of the bible symbolizes the spiritual light that the bible offers in the holy teachings as the psalm says " Your word is a lamp to my feet And a light to my path" (Ps 119:105).

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And the fire exists permanently in the church, in the firepan (in the incense burner) whether in the morning offering or in the evening offering or in the incense burning in the Holy Liturgy. The church is never out of incense...

And the fire in the incense burner in lighting the coal symbolizes the union of the Divinity with the Humanity. And that is inside the firepan which symbolizes virgin Mary's belly. And thus we call it (ti shery in noub) meaning the golden firepan.

And the fact that the incense piece keeps burning until it is finished is to offer a good smell to others, is a symbol that the person should sacrifice his life for others and that his life should be of a good smell in the society in which he lives. And that's how Christ was continuously a good smell...

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And on the fiftieth day, as we remember the tongues of fire we remember the saying of the bible "Who makes His angels spirits, His ministers a flame of fire" (Ps 104:4).

So it is required from the church that its servants be flames of fire...

So the church servants, like angels, should be flame of fire...

And when the bible talks to us about that prophet Elijah ascended to heaven in the storm in a "chariot of fire" (2 K 2:11), that does not mean that a chariot of physical fire carried his physical body, otherwise he would have been burnt. **But this chariot of fire was angels.** Elijah was carried by angels to Heaven.

And the same description can be found after a while in the same book (2 K 6) when the enemy's army was surrounding the city, and Gehazi got afraid but prophet Elisha said to him: "Do not fear, for those who are with us are more than those who are with them." and the servant saw "and behold, the

mountain was full of horses and chariots of fire all around Elisha" (2 K 2:17). And the fire chariots were God's angels.

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And we learn the same thing from the Seraphim story with prophet Isaiah and the word (Seraphim) linguistically mean the ones fired up.

Seraphim were standing praising God saying " Holy, holy, holy is the LORD of hosts" and when Isaiah heard them he said: "Woe is me, for I am undone! Because I am a man of unclean lips" (Is 6:5).

And when one of the Seraphim heard him he did not bear that this person says that he is undone so he flew to him quickly having in his hand a live coal which he had taken with the tongs from the altar touched his mouth with it and said to him: " Behold, this has touched your lips; Your iniquity is taken away, And your sin purged" (Is 6:7).

This Seraph did not put in his mind that he was standing in a praising atmosphere praising God. And did not put in his mind that nobody asked him to go and save that man. But he did not bear to hear someone saying "Woe is me, for I am undone" so he flew quickly and took a live coal from the altar and touched his mouth with it... to purify those lips...

What is this live coal that purified the lips of Isaiah and took away his iniquity?

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Anyway, we, on the fiftieth day, when we meditate the issue of the tongues of fire, we remember the Lord's saying to his disciples:

"It is not you who speak, but the Spirit of your Father who speaks in you".

Then, this is the job of each servant in the church: not to speak himself, but to let God's Spirit speak in him. And how would God's Spirit speak in him? It speaks as tongues of fire, i.e. fiery words...

Then, the word that the spiritual servant says is a fiery word that keeps ringing in the ears of the listener, his mind and in his heart, and be with him on the way, with him at home and in everywhere. It does not leave him, because it is a word like it is made of fire that lights him from inside; lights his heart and soul...

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What does it mean that the word lights him?

This is the nature of the fire. If it touches anything, it makes it fire as it is.

If the fire touches wood, it makes the wood fire, if it touches paper, it become fire and if touches cotton it also becomes fire. Even any building that catches fire becomes also fire...

And this is the method of the spiritual servants. If they speak to anyone or deal with him, they lit him with the fire. The fire that is in them turns him to fire as well.

So, in the fiftieth day, the disciples were burnt with the Holy Fire, the fire of holy zeal for God's Kingdom. And they turned into fire flames that were spread around the world. And then the whole world was set on fire.

This is the wonderful spiritual service that comes with fruits...

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Someone like St. Paul the apostle, as he was "a captive in chains", meaning officially arrested, as he was speaking to Felix the governor. As he reasoned about righteousness, self-control, and the judgment to

come, "Felix was afraid" (Ac 24:25). Because the words of St. Paul were made of fire so the governor could not bear that.

Also, as St. Paul was speaking to King Agrippa, he told him: King Agrippa, do you believe the prophets? I know that you do believe." Then Agrippa said to Paul, "You almost persuade me to become a Christian." (Ac 26:27, 28). The words of St. Paul the apostle were not just ordinary words but what was important was the fire that was in it that lit others with fire...

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That's what we can say about the nature of the servant. Supposedly he should be fiery, meaning that he should have taken a touch of the Fiery Holy Spirit.

Even in the Old Testament: before us there is an example which is David the lad before the giant Goliath.

He heard that giant defying God's people, and the army was standing in fear, and so the king was afraid. But God's Spirit moved David so he said "who is this uncircumcised Philistine, that he should defy the armies of the living God?". And David went to fight that giant saying: "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts" (1 S 17: 46, 45)...

And David managed to win because his heart was lit with the fire of the Holy Spirit because he was already anointed by the Spirit (1 S 16).

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And in the New Testament we read in the bible be "fervent in spirit" (Ro 12:11).

Meaning do not have a lazy still spirits, but ones full of heat even heat differentiate the live body from the dead one. The dead body does not have heat as opposed to the live one.

The apostles had this spiritual heat with which they said in their preaching "we cannot but speak" (Ac 4:20). And said also in daring "We ought to obey God rather than men" (Ac 5:29).

And this same talking reminds us of prophet Jeremiah who upon transmitting God's message, people laughed at him. So he got silent but he could not remain silent and God's word was in his heart like fire.

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And the heat the fathers took in the fiftieth day, was not only heat in service and in the fiery word which they say.

It was also a heat in everything. As it was in service, it was in prayer, in the spiritual life, a heat in repentance and in all what their hands reached.

And this is something we saw across ages, which made Christianity capable of bearing the cruelty of the Roman Empire until the Roman Empire became Christian...

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An example of that is the heat that was there in the Fourth Century.

Whether it was a deep heat in defending faith against the Arians and some heretics or a deep heat on the side of the spiritual life in asceticism and in monastic life in the church that was fiery in all those who loved God from all their hearts and came out of the world looking for life with God alone. And

With Minister of Information of Libya and A Delegate of Libya's Esteemed Authors

HH the Pope received on Monday evening 12/6 Libyan Minister Noury Al Hamidy of Culture & Information accompanying him Ambassador Saleh Al Deroby of Libya in Egypt, Former Libyan Minister Mohamed Al Shohdy of Information, Former Ambassador Abd Al Kader Ghoka of Libya in Egypt, Author Ali Al Mesraty, Pr. Abdullah Malikan of Literature in university of Libya and Mr. Al Amin Abu Abdullah Coordinator General of Gadaphi's award.

Their grace who attended the meeting are Metropolitan



Bakhumious, Bishop Youhanna, Bishop Youanes and Bishop Ermia.



With Ambassador of Bolivia

This is a photo taken at the cathedral on Sunday morning (Pentecost), Mr. Ambassador of Bolivia in Egypt attended the Mass prayer and this photo was taken with HH the Pope, HG Bishop Youssef of Bolivia along with HG Bishop Ermia.

In our Church of Leon, France

The photo was taken after HG Bishop Kirolos Ava Mina ordained a group of deacons upon HH the Pope designation.

Fr. Elia Ava Mina is seen in the photo along with Fr. Ignatius Ava Mina, Fr. Iklimondos Ava Mina (the church priest), two of the Dominican fathers and Mme. Regin mere ecumenical relations manager.



Ordaining Two Reverend Priests in the Diocese of Fayoum

On the occasion of St. Abraam feast for which a festivity was held in Fayoum from 2nd of June to 10th of June 2006, HG Bishop Abraam of Fayoum and Abbot of Archangel Gabriel monastery, Naqloun mount ordained two of the reverend priests and they are: Fr. Arsanious Lam'ey for St. Anthony & St. Paula church, Etsa, and Fr. Younan Awad for the altars of Senoures villages.

HG Bishop Lucas of Abanoub and Fateh participated in the ordination prayers.



Clergy Seminar for Churches Eastern Seka Hadid Cairo

This seminar was held on Tues 30/5/2006 at the Anafora, it was in the attendance of their grace Bishop Mousa, Bishop Thomas, Bishop Rafael, Bishop Seraphim and Bishop Martyrous.

Clergy Conference, Melbourne

A photo taken for HG Bishop Suriel with the reverend priests of his diocese during a clergy conference held in Berth from 22-25 May 2006.



Holy Synod Meeting for our Coptic Orthodox Church

Saturday 10th of June 2006 AD-3rd of Baouna 1722 Mrt

